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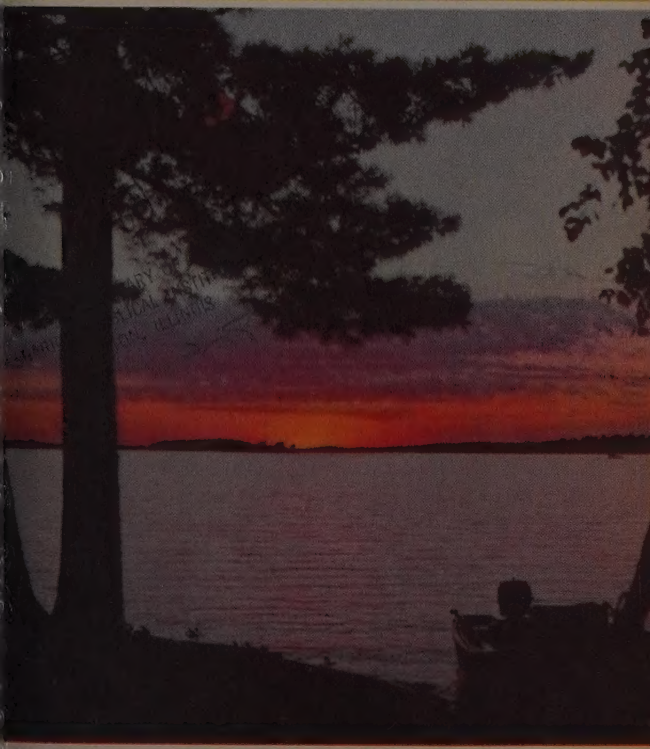

"Accept His Gift of Rest"

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Cover—Lake of the Woods, Canada, by H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from September 20 to October 19

Illumination: The intelligence of the Jesus Christ presence shines before me, and I see clearly.

Prosperity: In Christ, I am the very substance of supply and support.

Healing: In Christ, I am abundant life, health, and strength.

For instructions about these thoughts turn to page 48

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.
Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 117 SEPTEMBER, 1952 NUMBER 9

The Will to Do God's Will

from the writings of

CHARLES FILLMORE

WHEN WE HAVE once gotten a clear concept of absolute Truth, we are willing to face the fiercest foes and to endure the greatest hardships, if by so doing we think we are carrying forward the will of God. Cold reasoners have regarded with astonishment and incredulity the sacrifices and hardships that the Christians in all ages have gladly undertaken that the gospel of Jesus Christ might be established in the minds of the people. They have called it religious insanity—fanatical zeal for the unknown and mysterious, and so forth. Yet those intoxicated of God have carved deep upon the tablets of history and upon the hearts of men their heroisms and their doctrines. Jesus was crucified like a felon, and His few followers were scattered. Yet when the civilized world viewed with alarm the widening power of Napoleon, he said

there was one, namely Jesus, who without fighting a battle, had conquered every nation.

This conviction in the mind that the will of God must win in the end, becomes a fact so palpable that all minor considerations are submerged. When a proposition based upon principle, even in the common affairs of life, gets possession of man's mind, he will sacrifice to the limit in order to demonstrate it. Elias Howe was for twenty years absorbed by his idea of a sewing machine before he made one that would actually sew, and Goodyear for a lifetime sacrificed himself and his family that we might enjoy the adaptability of rubber.

When truths of minor importance take such firm hold on men's minds, why should we marvel at the zeal that possesses a man to demonstrate the Truth of all truths, the adaptation of God-Mind to every need of humanity?

This is the idea that seized Paul, when he determined to reconcile Jew and Gentile in the salvation offered to all people through Jesus Christ. This was the object of his journey to Jerusalem. In applying this to our individual consciousness, we find that there is a separation between our religious thoughts and our worldly thoughts. The Jews represent the religious thoughts, and the Gentiles represent the worldly thoughts. We have built up a Sunday religion and thrown around it a wall of sacredness. In it are rites and ceremonies and sacrifices according to a standard fixed by some sect, whose teaching about God we have accepted as true. Then the broad Truth of the Holy Spirit enters the mind and begins to break down this wall of separation be-

tween the religious thoughts and the worldly thoughts. It perceives that the principles involved in the Fatherhood of God must go to the uttermost parts of the mind and body and unify them in Spirit.

In this process, the Truth represented by Paul meets with opposing thoughts from many directions. Jerusalem is the citadel of crystallized thoughts about religious matters, and the Truth must enter into it and speak the word that frees. The many warnings that Paul received of obstacles to be overcome did not prevent his going forward. When we see danger and allow it to terrify us, we are not yet equal to the highest spiritual outpouring of power. When we are warned of danger, and are not deterred nor made fearful, but take advantage of the warning to be wary, then we are sure to win. It was once reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," replied Napoleon, "is one of the bravest in the whole army; he sees most clearly the danger, but will do his duty in spite of it."

Paul was of this type. He said, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Rome represents the head and Jerusalem represents the heart. When Truth has declared its word in the heart that Christ is come and that all things must be changed to conform to His righteous law, there is protest and great opposition. But the seed is sown and the growth must go on, though it seems to be hampered and bound in all ways.

There is a higher law at work than that perceived by the intellect. The Lord is active but unseen. In the darkness of discouragement He "stood by him" and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire.

When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. "He who is firm in will molds the world to himself," said Goethe. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used his bondage to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. The central truth of this lesson is that what we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the housetops. There is a law back of this. All things work from the invisible to the visible, from center to circumference, from within out. "Out of the abundance of the heart his mouth speaketh."

Testify in silence of the Truth, and this law will stand by you. You will in due season demonstrate, if you are faithful. Many fail because they are not

patient. They want results at once. Paul lay two years in a dungeon in Caesarea before he was sent to Rome. Followers of the Spirit within should never tremble at the formidable array of forces that oppose them. Forty Jews took a solemn oath neither to eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will fulfill the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under divine protection.

Victor Hugo says, "People do not lack strength; they lack will."

A woman testified in one of our meetings that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself into came over her; she stopped short in the street and said, "The same God that was with Jesus is here with me, and I will trust Him and look to Him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached

her doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal. Man must will to do the will of God.

Paul imprisoned at Caesarea symbolizes Truth confined to the intellect. It seems paradoxical to say that a thing so great and powerful as Truth can be confined or hampered by a thing so small and weak as the intellect, yet observation and experience prove that it can. In this connection we should distinguish between a statement of Truth, which Paul represents, and the whole Truth, which is the Holy Ghost. The statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New Testament, represent this forerunner making "straight the way of the Lord."

The first attitude of the religious mind is to kill out the new statement of Truth that seems to run counter to its cherished convictions and traditional customs. But the law of self-preservation (represented by the Roman hierarchy) rescues the statement and confines it to the intellectual realm; there is no suppression, for Paul "reasoned of righteousness, and self-control, and the judgment to come."

We find that a statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow. Felix is the thoroughly mortal consciousness that believes the world that appears in the all of existence. This consciousness poses as judge, and decides all matters from the standpoint

of personality and personal profit. Felix listened to the exhortations of Paul, hoping that "money would be given him." It is not uncommon to find people who hold to Truth, hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue, dispute, or cause disturbance in the temple. It quietly conforms to the law or righteousness as revealed by Principle. This inner revelation of the law comes to those who seek for it sincerely. The rule may not be described in intellectual terms. "Seek, and ye shall find; knock, and it shall be opened unto you." This inner door is opened in various ways—all that is necessary is a receptivity and a willingness to let go the old ways, the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; and when I have a convenient season. I will call thee unto me." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are welded to the material. Yet this renunciation of self can be and must be done before man can enter into the realization of the will of God. "Not as I will, but as thou wilt," said Jesus. If one does not give up willingly, the law itself brings about that precipitation of error thoughts into the visible life which dissolves its temporal structures. It usually ends in a tragedy,

as happened in the case of Felix.

A man, whom the writer knows, was prosperous and apparently happy when Truth was first presented to him. His first attitude was, "I do not need this—I have everything I require." But Truth kept up its exhortations in his mind, and he let it work in a quiet way. He was not religious but he was honest. He began to ask the Lord to show him the higher law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says that he thought he was happy in the old way, but it was not to be compared with the joy of the new. It has taken him years to reach this place of security in Truth—so we see that it is not always a burst of glory that opens the door toward heaven.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
Jehovah by wisdom founded the earth;
By understanding he established the heavens.

—PROVERBS

"Fear Not!"

MARY L. KUPFERLE

IF SOMEONE were to ask me what I consider the most helpful in overcoming physical, mental, or bodily ills, I believe my answer would be, "The overcoming of fear concerning those ills." Fear, defined by Webster as the "painful emotion marked by alarm; dread; disquiet," is the basis for the prolongation of most difficulties experienced by man. Yet, because fear is an emotion, it is rightfully subject to man, not man to it.

A friend wrote recently, "I want so much to have faith and understanding, but I am fearful and I cannot seem to overcome the fear." My friend's situation is similar to thousands of others who are confronted with appearances of physical disturbances and negation. The first reaction to such appearances is dread of what they may mean, the focusing of the imagination upon what impending danger or evil they may bring. Right at this point we need to take a definite stand; we need to recognize the truth that we are children of God and, as such, we have been given dominion over all the earth according to His word and promise.

How do we go about taking this stand? The same way Paul did, by saying, "None of these things move me." The same way David did, by declaring, "In God have I put my trust, I will not be afraid!" The same way Daniel did, by turning from the lion-like evidence to the light of Truth. The same way

Job did, by searching with all his heart for the good within the very darkest of appearances. The same way the Master did, by declaring, "Get thee hence Satan," and turning to the Father within.

You and I are no different from any of these individuals, for we are all children of the same God. We have no less authority than they had; we only need to claim our authority and practice outwardly our inner beliefs in a bolder fashion. If we need to tap our feet and speak aloud to ourselves to prove our belief and authority, then let us do so! If we need to sit in silence and pray more often than we have in the past, then let us do so. It is just such action that relegates fear to its native background of impotency! If we believe that fear has only the power we give it, then let us refuse it any place in our lives!

Think deeply about this for a moment. Why do you suppose it was so simple for those who came to the Master to receive the desired healing? Was it not because, in His presence, they were no longer fearful of the claim of evil in their lives? Think for a moment what your attitude would be, if you had opportunity today to stand before Jesus. Would you not be filled with limitless love for this leader who proved His mastery through innumerable outer works? Would you not be instantly convinced that He had power to proclaim good for you?

Coming into His presence, you might be inclined to kneel with bowed head before the radiant light shining from His countenance. You would suddenly realize what He so surely knows—that the only power and presence in all the universe is God; that

anything appearing to the contrary is of no importance, not real, and, therefore, not to be feared. Your fear of the condition or the problem would fall from you because of the overwhelming awareness of His love and His power.

Then, as you worshiped in silence and in thankfulness, perhaps He would quietly remind you that it is the Father within, not His personal self, that "doeth his works." He would tell you that you are a son of the Most High, possessing all the characteristics of the Christ nature, able to prove the same works and even greater ones. He would bid you arise out of the consciousness of disbelief with the words: "Fear not, only believe." "All things are possible to him that believeth." It would be impossible to fear anything—however frightening in appearance—before the light of such calm assurance and divine authority!

Now, dear friend, this light of assurance and authority can be ours today—through our inheritance of the Christ self. This light of dominion did not fade with the crucifixion of the man Jesus. It has, instead, grown brighter and stronger. Every trial of mental or physical negation in our lives is but another period of crucifixion, and we must remember the importance of the event following, the resurrection, and accept the truth that we, too, through our spiritual sonship, can arise to receive our rightful heritage of good. We must arise and proclaim daily this dominion of Christhood, which is inherently our own!

By thought and word and action we enforce this spiritual proclamation until our entire inner being

accepts it for the truth it is, and perfection is manifested in our lives and affairs. It was no easier for Jesus to do this than for any other man, except that His earnestness and love were supreme. When we become as sincere as He, when we are as faithful as He, when we love the Lord our God with all our heart, with all our soul, with all our strength and mind and might as He, then we, too, move toward the expression of our Christ dominion. And as we begin walking in the right direction, through strong and positive thoughts and words and actions, we shall find all things about us moving in the same direction—toward our increasing good.

When my fearful friend who desired faith and understanding took the necessary stand of authority, refused to accept fear and its implications, and proclaimed her dominion as a child of the Most High, the appearances became unimportant and began to fade. It is always this way. When we proclaim by positive thought and word and action that which is Truth, the surrounding appearances of evil and terror and negation suddenly lose the power we have given them and fade into nothingness.

Even though it may seem that you can never attain true Christ mastery, even though the burden of fear seems to weigh as heavily as ever after you have put forth an effort to overcome it, do not give up. Refuse to give up! What if Peter, after his miserable failures at steadfastness and faith, had not continued trying? He did sink into the depths for a time, but he put forth another effort, tried again, went forward another step, and then found that which he sought—inner authority, spiritual domin-

ion—and thereby brought light to thousands along the way.

It is not a gay, carefree life devoid of all trial and difficulties that promotes and urges the accomplishment of the high goal. All the persons in the past who have brought light and inspiration to their fellow men have known darkness and terror along the road, and the very urgency and desperation of their struggles has been transformed into an uplifting force for their highest good. Those who have spoken the most inspirational words, written the most glorious themes have undergone the most discouraging temptations, the most disheartening experiences.

A friend once said, "It is this very fright and fear that have brought me the greatest faith and deepest understanding." When will you and I begin to awaken, so that we can say the same? Not because we must become like Jesus or David or Job or Paul, but because we *are* like them; because we are all children of God, one Father-Mother, Creator, and Sustainer of all; because we *already* have inherited the same spirit of courage and power, authority and discipline, the same capacity for limitless love.

Though the mountains tremble and be cast into the sea, though the earth shake and crumble beneath our feet and before our eyes, let us not be moved, but rather stand fast on the firm ground of the truth that we are sons of God, created with power and authority and dominion from the very beginning!

Right now you are the steadfast and immovable and triumphant person you want to be! Right now

you are the poised and calm and undisturbed person you desire to be! This is your heritage, dear one, not something to be put off until everything about your life and affairs is different. You are the one to take command, and through this very act will the outward appearances change from darkness to light. You are a splendid and triumphant and glorious child of God now! There is nothing in all the universe that will not respond to this exercise of dominion. Believe this and act upon this belief, and nothing can prevent your victorious overcoming! You are a son of God, strong and free in the power of His might!

"If Thou Canst but Believe"

Grace Noll Crowell

The words leap forth, they take on light and life,
We straighten and grow taller as we read,
Conning their meaning, and before our sight
God waits and reaches out to meet our need.
"If thou canst but believe"—the Master speaks—
"All things are possible." And we who may
Have feared and doubted turn as one who seeks
A better life within a brighter day.
"All things are possible," not just a few;
The one condition is our own belief.
He speaks whose word has never been untrue;
He has the power to heal our every grief.
O heart of mine, remember as you call
Upon the Lord that meaningful word *all*.

What Is God's Will?

CLARA S. MCKEE

OFTEN WHEN we give a word of encouragement for healing to someone he will say, "But what about the will of God?"

Many persons believe that illness or some other trouble, is sent to them as punishment and that their part is to suffer and endure, hoping for freedom but believing it may not come until after death.

Is this what Jesus taught? It is difficult to understand how anyone can study the four Gospels and still believe that God wills sickness upon us. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." He also said, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

Would Jesus have made these promises if it is the will of God that we suffer illness? How can it be that "according to your faith," it shall be done unto you and at the same time ill-health or poverty be given to some and not to others?

Can you find an instance in the teachings of Jesus Christ in which He said that the afflicted must continue to suffer?

Did He ever tell them that if they would be patient through their troubles in this life He would free them in heaven after death?

Did He ever say He could not heal them until He found out the cause of their illness?

What did He say?

"Ask whatsoever ye will, and it shall be done unto you."

"And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one."

Everyone was healed!

This is the will of God!

Isaiah expressed it beautifully when he said, "Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

There is only one way to accomplish anything—through faith. Nothing in the world has ever been accomplished without faith and nothing ever will be. Paul told us "Faith is assurance of *things* hoped for, a conviction of things not seen," and he also said, "What is seen hath not been made out of things which appear."

We speak of Jesus and of the Christ Spirit and of the activity of God, but do we understand what they mean in relation to ourselves?

We know that Jesus is our elder brother, but when we think of His perfection He seems so far above us that we lose courage. And then we remember that He said, "Is it not written in your law, I said, Ye are gods?" In speaking of His seeming miracles He told His apostles "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do," and "Ye therefore shall be perfect, as your heavenly Father is perfect." Jesus would

never have made such statements unless they were true.

Let us recall some references to Jesus' early life. Perhaps they will help us to understand.

We are told that "Jesus advanced in wisdom and stature, and in favor with God and man." Jesus grew physically, intellectually, and spiritually even as we need to, and do, grow.

Later, in his Epistle to the Hebrews Paul said, "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin."

What is the connecting link between ourselves and Jesus that makes it possible for us to do the "greater *works*"?

Let us examine Paul's definition of faith again. "Faith is assurance of *things* hoped for, a conviction of things not seen." Since the things that are seen are not made out of things that appear, it follows naturally that they result from conviction. A conviction is the result of thought and can stem from only one source—mind. In other words, all the things that appear in our world, in our own environment come from our mind, or consciousness, because we have the inherent ability to create.

God used this power to create the universe—He placed the same power within us, which makes it possible for us to have the dominion He promised. It was this same power that made it possible for Jesus to do His mighty works. It is the Christ—the activity of God.

Stated in its simplest terms, then, the Christ is our

own inherent ability to create—to make life and environment what we will. Stated in its sublimest terms, it is "the kingdom of God . . . within" us. It is our Garden of Eden, where we cultivate spiritual ideas that grow into manifestations of health, prosperity, and all good.

God placed the activity of His Spirit, the Christ, within us that we might be fully equipped to carry on His work in the world. It is the seed of perfection, capable of perfect fruitage.

This is "the mystery which hath been hid for ages and generations: but now it hath been manifested to his saints . . . Christ in you, the hope of glory."

There are many verses in the New Testament that can be used to help us attain greater understanding of the principles set forth by Jesus, and of these, the following three are typical:

First, "Judge not according to appearance, but judge righteous judgment." Righteous judgment is seeing the Christ within rather than the appearance. When thinking about a situation we must see in our minds what we want to see outwardly—not the visible condition that we want changed. Visualize the one afflicted as healed, normal, perfect. Deny the reality of the appearance and affirm the truth that the Christ in him is capable of perfect outward expression.

The Psalmist wrote,

> "Jehovah ministereth judgment to the peoples: Judge me, O Jehovah, according to my righteousness, and to mine integrity that is in me."

He realized that he had within himself the perfection he wished to express.

Secondly, "All things are possible to him that believeth." Usually the miracles Jesus performed are thought of as results of His use of spiritual power, as something outside our realm of understanding or experience; but let us remember what Jesus told His apostles: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

We can use the spiritual laws, because they are laws of mind. Paul said: "We have the mind of Christ." "Have this mind in you, which was also in Christ Jesus."

In Job we read,

"Thou shalt also decree a thing, and it shall be established unto thee;

And light shall shine upon thy ways."

Jehovah told Abraham, "Every place whereon the sole of your foot shall tread will be yours." For us this means that whatever we hold to firmly in consciousness shall come to pass. If we are wise, we shall hold firmly to the ideas we want to see manifested and avoid picturing in our mind the things we do not want.

We live in a universe of health, beauty, and abundance. Then why do we let our limited thoughts of health and supply block the divine plan for us? Why do we not let the will of God be done freely in us? We have heard many times that "in him we live, and move, and have our being." This Spirit interpenetrates every cell and atom in our bodies. His Spirit is health and supply. God does not dole out health and supply here and withhold them there—He is everywhere-present health and abundant pros-

perity; He is all the good that there is.

Then why do not all of us manifest perfection?

We have free will. We can choose to accept or reject. We ask God to heal us or send needed supply and then watch our symptoms or count the days until the money must be paid and wonder why God does not do something about it. God has to work *through* us, not on the outside *for* us.

Thirdly, "According to your faith be it done unto you."

The woman in the throng who touched the hem of Jesus' garment knew in her heart that this would be all that was necessary for her healing to be complete—and it was so. Jesus said to her, "Thy faith hath made thee whole."

Always it has been so and always it will be so. It is that simple; it is that awe-inspiring. The will of God for us is complete victory over every adverse condition. But unless we expect our prayers to be answered they are futile.

"Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

"Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day."

Today—not at some future time but today! Now is the acceptable time; behold, now is the day of salvation."

A passage in the Bible that has given a wonderful lift to many persons during difficult times is Isaiah 40:28-31:

Hast thou not known? hast thou not heard? The ever-

lasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

"Let not your heart be troubled, neither let it be fearful." Here Jesus tells us to take control—not to let negative thinking trouble our hearts or make us afraid. We must not expect God to send something from the outside to keep our hearts from being troubled; but we must draw from within our secret place of the Most High the calmness, poise, and trust that will give us peace and heal all negative conditions.

Joyously we let the will of God be done in us and give thanks for the victory through our Lord and Saviour Jesus Christ.

CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ.*

God Has One Storehouse

I. M. BARKER

WHILE PASSING through a large department store, I noticed a group of women, arms threshing, hats awry, at one end of the building. There was an intent look on their faces as they scrambled for position and elbowed their way toward the center of the crowd. My first thought was of a riot, and then I caught a momentary glimpse of a counter stacked high with cotton dresses and the signs "One of a kind," "Get yours while they last."

I could not get the picture out of my mind. It reminded me of the way so many persons go through life, pushing and shoving, seeming to feel that the only way for them to get ahead is to shove someone else out of the way. Their lives are filled with petty jealousies, resentment, envy because someone else has a better job than they have or a bigger house or more friends or better health or a seemingly easier way of life.

Most of us, in fact, at some time or other are guilty of this same negative thinking. When we are faced with dilemma do we not often bemoan our fate and regard with jealous heart the more favorable circumstances of our friends and neighbors? Or when our own health seems failing, do we not sit back in envy of those who at the moment are enjoying abundant good health?

The get-yours-while-it-lasts attitude, which con-

siders another's good fortune or abundance a restriction upon our own, implies a grave limitation upon the good things that God has in store for us. Nothing could be more misleading. The gifts awaiting us in God's storehouse of treasures are unlimited; the fact that one person has much does not in any way lessen the supply available to another person.

A common mistake, often held unconsciously, is that there is one source of supply for the average person and a richer, better source available to the individual with more talent, ability, or wealth. Those in the first group envy their supposedly more favored fellow beings; those in the second group are inclined to look down on persons who they feel are less favored. A true understanding of the inexhaustible nature of God's supply eliminates envy, jealousy, resentment, and all feelings of superiority or inferiority.

God has only one storehouse and its contents are available to everyone. The supply is there in full measure, complete, perfect, constant, and undiminishable. All of us, as joint heirs of creation, are entitled equally to a share in the good things intended for mankind. "God is no respecter of persons." The richest king on earth cannot gain the ear of God one whit quicker or easier than the lowliest servant in his palace. It is only because of different capacities to receive that one person has more than another. The source is the same.

We were standing on the beach with a group of other tourists watching the sun set over the ocean. The sun was like a huge golden ball of fire as it

dropped toward the horizon, setting the sky aflame, reflecting with rosy fingers on the water. A hush seemed to steal over the landscape and over the small group of onlookers.

A little girl standing beside me turned to her father. "Isn't it beautiful, Daddy?" she whispered. Her face was lighted with sheer ecstasy.

I glanced at the father. His face was a mask of indifference mixed with worry. "Uh, I guess so," he grunted.

The difference in their reactions lay in the capacity for appreciation; the source was the same. It is not God's intention to withhold any good and useful thing; it is His pleasure to give abundantly to all who will receive.

It is easy for most persons to understand how there can be abundant supply from the same great source in the case of the intangibles, such as appreciation of beauty. It is only one step further to the realization that the same abundance is available in the tangible world. But what a difference your taking that step can make in your life!

Our teen-age daughter Jane was upset because her brother got to go to camp and she had to stay home. She brooded over the unfairness of the situation and began bringing up every past time that he had received some possession or advantage that she had not. She conveniently forgot the equal number of times the advantages went her way and she was completely enveloped in a mantle of self-pity.

The second day, after I saw that she was not going to make the adjustment by herself, I had a talk with her. I told her that even though her charges

of unfairness were imaginary, the false beliefs were poisoning her whole thinking; that they did not change the actual facts at all but only served to make her miserable. She admitted that it was rather silly to spoil her own good times by sitting around consumed with envy and resentment and agreed, after some hesitation, to try, instead, the plan of rejoicing over her brother's good fortune and being thankful for his happiness.

A few days later, Mrs. Gregory, a neighbor, invited Jane to go with her family on a week's vacation trip to the beach, all expenses paid in return for part-time care of their five-year-old daughter. We had known the family for a long time and knew them to be reliable; the little girl was well mannered and easy to care for; and Jane would have plenty of time to spend in any way she chose. It would be a real vacation for Jane, one that we could not have afforded to give her nor have allowed her to take without proper chaperonage.

When they came back from the beach Mrs. Gregory informed us that it had been a real pleasure to have Jane along as she had such a happy disposition and fitted into their plans for the group so admirably.

"I had a wonderful time," Jane confessed to me privately. "And I know why. It was what you said about being thankful for other people's happiness. You know, I was so busy being thankful for everybody else that I forgot to be thankful for my own happiness. But I never had a better time in my life."

Do you find yourself envying other persons their more favorable circumstances? Do you ever feel that

it is necessary or desirable to push someone else out of the way to make room for your own advancement? Then your life, to the extent that this is true, resembles the bargain-counter scramble.

The next time you are tempted to become jealous or resentful over someone else's good fortune, stop and rejoice with him instead, be thankful for his abundance. It will not only make you feel better and create friendlier relations between yourself and your fellow beings, but the very fact that you are rejoicing and thankful for good, whether it is manifested in your life or in the life of some other person, will tend to draw these same qualities to you. Rest serene in the knowledge that God's abundance is, always has been, and always will be more than sufficient to meet any need.

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Candles of Courage

Hazel M. Kerr

I light the candles of my faith
To push the dark away—
Small candles with a feeble flame,
And yet the tiniest ray
Of light prevents the dark from being
Absolute. One thought
Of God can bring Him nearer, and
A single prayer is fraught
With power no man can measure; so
My wavering candlelight,
However dim, yet throws its small
Brave challenge to the night.

High Tower

PAULINE TYSON STEPHENS

ONE DAY while visiting a national park in Northern Alabama two other persons and I came to a clearing in a forest of enormous pine trees. In the middle of the clearing stood a watchtower used by forest rangers in spotting fire. Steps rose from the base of the tower and spiraled high into the air, to a sheltered platform.

A drenching rain had fallen over the countryside that day, which might have accounted for the fact that no one was using the tower. We obtained permission to climb to the platform, a task that seemed monumental.

The first section of steps was easy to climb, and the second fairly so, but the farther we climbed the more difficult the task became.

But when at last I stood on the sheltered platform and looked around, I forgot how difficult the climb had been. I felt that God was there directing me to look at His beautiful world. Standing high above the tops of the thick-green pines, I gazed in all directions.

On the ground I had been able to see the sky only above the circle of the opening in the trees, but from the tower I could see for miles and miles. The horizon edged with the bluish lines of pine-covered hills was widened immeasurably. On one side I could see the smoke from chimneys in a far-off town, and on another side I saw the graceful curves

of a river. The whole scene was one of peace and perfection.

I thought of Habakkuk, the prophet, who said, "I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me."

There are times when we, like Habakkuk, are beset with the difficulties of life. There are times when we can look about us (as I looked from the bottom of the tower) and see only a small open circle and only a small portion of the sky above. Those are the times when we can enlarge our horizon by climbing to the top of a high tower for a more extended view.

"But," says the city businessman, "there are no towers on the city streets where I live"; or says a busy mother in a sharecropper's dingy cottage, "I have no money to take me to a tower."

Perhaps you cannot make a physical journey to find a tower, but you have a tower at your own doorway, or in your own wheat field, or at your own desk. The tower you have is the tower of spiritual consciousness. By simply stepping from the lower level you can progress mentally from the state of your difficulties to one of broadened horizons. You can prayerfully say, like Habakkuk, "I will . . . look forth to see what he will speak with me."

Does the long flight of steps into high spiritual consciousness seem formidable to you? It need not. There is a tremendous difference between physical climbing and mental climbing. When we climb upward physically, gravity forces us to call forth our highest physical strength. But in mental climbing

we can attain the high platform by changing our thoughts from the negative to the positive—by realizing our oneness with God.

Has someone done us an injury? Do thoughts of resentment and hatred blight our every hour? When this is true, we may turn our thoughts Godward and affirm, "God is love." A mind cannot hold hate and love at the same time; when it is filled with thoughts of love, the hate and resentment will flee. When we set our minds on God and wait for Him to speak, He will surely flood our hearts with peace, and we shall no longer be receptive to evil or negative thoughts. With thoughts attuned to God, we look out on a broadened horizon and see rivers of harmony and a city of spiritual enlightenment.

Habakkuk's trouble was impatience. He expected an immediate solution to his complex problems. He thought to dissolve the evils of the day in a flash. He complained to God of the violence on every hand, saying that no punishment was visited on the wicked. At this point we are told that the prophet ascended his watchtower to look out over the world.

From the tower he saw differently. In his consciousness he heard the voice of God saying, "The righteous shall live by his faith." In further messages, he learned that right will ultimately triumph over might and that evil falls of its own weight. When he understood the truth of God's words, Habakkuk was content to "wait for Jehovah" and he uttered his prayer of praise. From his high tower of consciousness he said,

"Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' *feet,*

And will make me to walk upon my high places."

We may be like Habakkuk, impatient to receive the answers to our prayers. We may be expecting God to answer our prayers in our way rather than in His way. If that be true, we can rise to this high tower of consciousness and say, "My father . . . not as I will, but as thou wilt." Our problem may not be solved in the exact way we expect, but it will be solved to His satisfaction. If we wait and watch for His guidance, we shall see new horizons opening before us.

Is your problem one of lack? If so there is a tower for you to climb. I know a man, a sharecropper in the South, who reared his children in an atmosphere of fear that made a long-lasting impression on their minds. He was constantly saying, "We're going to perish."

As long as he maintained that fearful attitude the man's physical state was one of deprivation. But somewhere along the way he became conscious of God and sought the high tower. Years have passed, but since he discovered the power of God within him, he has never wanted for a meal or a place to live. His children, who ultimately found their own high towers, gave him a small plot of ground. Through his faith in God, he raises enough vegetables, poultry, and eggs to furnish him and his wife with the necessities of life. "God blesses me every hour," he said to me one day.

We do not need the wisdom of a prophet to seek the platform of high spiritual consciousness, for the wisdom of God is ours. The apostles of Jesus were not prophets, nor were they highly educated

men. They were simple, everyday people. Yet they could see the depth of Jesus' teachings when He said, "Love one another," and when He likened faith to a grain of mustard seed that grows and grows into a huge plant. They climbed to a high tower in their consciousness and revolutionized the world by spreading the messages that Jesus gave.

"But how can I reach this high tower?" one asks. "How can I change my thinking from negative to positive? How can I acquire the faith I need to climb upward?"

Jesus gave the answer when He said, "Watch and pray." The mere observance of outward forms of worship, the study of doctrine, and regular attendance at church are insufficient. I depended on these outward forms for a long time before I realized the presence of the Christ that is within, and it was like climbing the steps of the fire tower with the pull of gravity against me.

It is good to assemble with a group to worship, good to sing gospel songs, but to attain the high tower of consciousness the worshipful, prayerful attitude must be maintained hour by hour. We can find more time for prayer and meditation than we believe possible when we really try. One girl told me: "I pray all the time I am waiting at the corner for the bus. I feel lifted in spirit, and the bus seems to come more quickly, and then I pray all the way to town."

I have formed the habit of praying and meditating on the goodness of God as I drive to town or on the way to interview a news source. I pray while I wait for the waitress to bring my dinner, while I am

on the elevator, and at many other odd moments. Even when we are working, we can remain on a high tower by maintaining a prayerful attitude. When we keep our minds attuned to God, we lose our sense of helplessness and hopelessness. We learn patience in prayer.

As long as we remain in a low place mentally we can see only a short distance, and our worries bear heavily on us, because our view of the beauties of life is obstructed by thick growths of negations. But when we climb to the top of the tower in consciousness, we see not with our eyes but through God's eyes. We lift our minds and hearts above material ways and let Him show us the way. Always we "wait for Jehovah." When our circumstances indicate lack, we affirm plenty. When we appear to be ill, we affirm health. When complex problems confront us, we affirm harmony.

In this way we shall broaden our horizons to a circle that is wider than we have ever known. Our consciousness will blend with Spirit, and our days will be days of peace and harmony. We shall truly realize our oneness with God.

So Little

It takes so little to make us glad;
Just a word from one who can understand;
Just a cheering clasp of a friendly hand.
And we finish the task we long had planned
And we lose the doubt and the fear we had—
So little it takes to make us glad.

—SELECTED

INTERNATIONAL SUBJECT—*David's Religious Contribution.* II Sam. 7:18, 19, 25-29; 23:1-4.

18. Then David the king went in, and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?

19. And this was yet a small thing in thine eyes, O Lord Jehovah; but thou hast spoken also of thy servant's house for a great while to come; and this *too* after the manner of men, O Lord Jehovah!

25. And now, O Jehovah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken.

26. And let thy name be magnified for ever, saying, Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee.

27. For thou, O Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28. And now, O Lord Jehovah, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant:

29. Now therefore let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

1. Now these are the last words of David.
   David the son of Jesse saith,
   And the man who was raised on high saith,
   The anointed of the God of Jacob,
   And the sweet psalmist of Israel:
2. The Spirit of Jehovah spake by me,
   And his word was upon my tongue.
3. The God of Israel said,
   The Rock of Israel spake to me:
   One that ruleth over men righteously,
   That ruleth in the fear of God,

4. *He shall be* as the light of the morning, when the sun riseth,
A morning without clouds,
When the tender grass *springeth* out of the earth,
Through clear shining after rain.

GOLDEN TEXT—
Serve Jehovah with gladness;
Come before his presence with singing.
—Psalms 100:2.

SILENT PRAYER—*The meditations of my heart are of God and of the truth of which I am a part.*

When we catch a vision of the inexhaustible riches of the spiritual kingdom and of what we may become by developing our nature consistently along spiritual lines, we are inspired to meditate on the nature and power of the I AM, for it is by the right use of the I AM that we enter into our spiritual heritage. When Nathan told David of the "great name" that Jehovah would make for him and of the "house" that he was to have in the spiritual kingdom through the perpetuating of his line, "then David the king went in, and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?"

Humility causes us to question why we are singled out as the recipients of God's abundant gifts. If we keep the divine law, we are too busy to follow our course critically and remember what we have done to merit rewards. When rewards come we are amazed and we try to understand why they have come to us. Meditation is one of the first aids to understanding. A regular daily period for meditation is most helpful for this purpose.

Who am I? This question is pertinent to a clear understanding of the lesson for today. What am I that this has come to me "after the manner of men"; that is, by the law of cause and effect? As we meditate on divine love and infinite wisdom, we realize anew that personality has no claim to spiritual gifts. "What can David say more unto thee? for thou knowest thy servant." We cannot enlighten the Infinite, but we may gain light in ourselves by claiming our unity with divine wisdom. By saying, "I am one with divine love and wisdom," and taking that unity into our consciousness each day in faith and living in that consciousness, we develop greater love and wisdom. We find ourselves expressing both these faculties in more constant fashion and in greater measure.

The creative word is fulfilled in us as we continue to speak it. Apart from our faithful speaking of the word we need expect no fulfillment. "And now, O Jehovah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken." The word is fulfilled in greater measure than we have thought possible. The law of increase has been at work, and we receive according to our faithfulness in holding and speaking the word.

As we magnify the spiritual side of life in our mind and heart, our conception of God expands proportionately. We project our thought forward, foreseeing what is to come. Divine wisdom knows no barrier of time. By appealing to it we see that the thoughts which have been wrought in truth and righteousness make the spiritual mind in us and

that this mind endures forever and ever.

Meditation leads to prayer and praise. It leads to a heightened consciousness of our unity with the divine. It leads to a quickening of the body in spiritual consciousness. "The house of thy servant David shall be established before thee."

A heightened consciousness of the divine in us dispels gloom and sadness and makes it possible for us to live happily and confidently. As we look to God for our enlightenment and reinforcement, we are empowered to express the divine qualities.

"The Spirit of Jehovah spake by me,
And his word was upon my tongue. . . .
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the sun riseth,
A morning without clouds."

He whose desire and fixed intention is to do right, regardless of the outcome to himself, gains wisdom and discernment as well as intuition. All the divine attributes come to his aid, and his outlook with his achievement is new and original. Life for him becomes as

"*When* the tender grass *springeth* out of the earth,
Through clear shining after rain."

QUESTIONS

1. In meditating how do we enter into our spiritual heritage?
2. Is humility an aid to spiritual meditation?
3. How do we gain light in ourselves?
4. How is the creative word fulfilled in us?
5. With respect to our speaking of the word, what

determines the measure of the blessings that we receive?

6. How may we live happily and confidently?

Lesson 12, September 21, 1952

UNITY SUBJECT—*Peace through Wisdom.*

INTERNATIONAL SUBJECT—*Divine Wisdom for National Life.*—I Kings 1:38-40; 3:5-9; 8:27-30.

38. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, *Long* live king Solomon.

40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

27. But will God in very deed dwell on the earth?

behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day;

29. That thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there; to hearken unto the prayer which thy servant shall pray toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when thy shall pray toward this place: yea, hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

GOLDEN TEXT—

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.

—Prov. 3:5-6.

SILENT PRAYER—

"Whoso findeth me [wisdom] findeth life,
And shall obtain favor of Jehovah."

Divine wisdom is infinite, therefore adequate to the solution of every problem upon which it is brought to bear. Solomon acknowledged the eternal quality of wisdom and set it forth fully in the 8th chapter of Proverbs. His name is a synonym of peace, chiefly because through the exercise of wisdom he established peace throughout his kingdom and maintained it during his entire reign. That it was in great measure worldly wisdom does not prevent our seeing that wisdom remains the surest way to international peace. If all peoples and nations of

the earth were equally advanced in spiritual understanding and attainments, we could realize world peace through love alone. Since inequalities of development exist, wisdom remains the surest means to the realization of universal peace on earth. To have peace is easy enough where good will exists. Where good will is lacking, wisdom is the next best thing.

Peace-loving nations enthrone their ideal (Solomon, the great king) as the ruler of their way of life. Their peoples flourish, and prosperity becomes the national watchword. But along with the ideal of peace each nation fears the threat of war from nations less advanced in the development of the peace ideal. The peace-loving nations fear to trust themselves wholeheartedly in a world bristling with armaments. Therefore, they, too, arm to insure the maintenance of their way of life. They are prepared to fight to preserve peace, which is an anomaly and an irrational procedure.

Since wisdom is a faculty that varies so widely in its expression in various persons, we require leaders to point out to us the way of wisdom. The ability to judge the right thing to do in a case requiring quick decision characterizes the true leader of men. To distinguish beforehand between the right course and the mistaken one is a mark of rare insight amounting almost to genius. Solomon early aspired to this form of leadership in preference to the ascendancy of material power, although material power came to him as a result of the exercise of his gift of leadership.

The name Solomon is from a word meaning "peace," and his capital Jerusalem means "habita-

tion of peace." The cause of peace is advanced by reason of the perfect adjustment of the ruler to the highest need of the thing or circumstance over which he rules.

In the beginning of our search for peace we aspire to a higher consciousness than that to which we have been accustomed. It was in Gibeon at the beginning of his reign that Solomon had his dream. He had gone there to worship, because sacrifices were offered there at that time. The name Gibeon means "high hill" and denotes a high, illumined state of consciousness.

The world today is in need of peace. Individuals, too, need to realize peace within themselves and the way to attain it. But men may cry, "Peace!" indefinitely, and it will continue to elude them unless they lay the foundation for it in their own consciousness. This foundation is not a static form of substance; it is a dynamic, workable, and working basis of action.

An understanding heart or a heart at rest from self and attuned to universal considerations is not a dream state too good to be realized. It is a state capable of being conceived and then worked toward until reached and possessed. God dwells with man when man catches the vision of achievement and aspires to express peace and good will among men. "Hear thou in heaven thy dwelling-place; and when thou hearest, forgive."

QUESTIONS

1. Why does Solomon represent peace?
2. What is needed for the world to realize peace through love alone?

3. Why is peace through wisdom most needed now?
4. What form of leadership did Solomon aspire to exercise?
5. What, besides talk about peace, is needed to realize world peace?
6. Has divine wisdom power to unite all warring and discordant factions in the bond of harmony and understanding?

Lesson 13, September 28, 1952

UNITY SUBJECT—*The Maintenance of Peace.*

INTERNATIONAL SUBJECT—*The Peril of Worldly Glory.*—I Kings 4:20-26; 11:4-8.

20. Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking and making merry.

21. And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt: they brought tribute, and served Solomon all the days of his life.

22. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23. Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and gazelles, and roebucks, and fatted fowl.

24. For he had dominion over all *the region* on this side the River, from Tiphsah even to Gaza, over all the kings on this side the River: and he had peace on all sides round about him.

25. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his

heart was not perfect with Jehovah his God, as was the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father.

7. Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon.

8. And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods.

GOLDEN TEXT—*A man's life consisteth not in the abundance of the things which he possesseth.* —Luke 12:15.

SILENT PRAYER—*I cultivate a consciousness of peace in mind and heart and I pray that those around me may enter into the same consciousness.*

Solomon's reign followed a peaceful pattern, for it was unmarred by either internal or external strife. Shortly after Solomon's accession to the throne King David had charged him, "Be thou strong therefore, and show thyself a man," following up this admonition with the advice to obey the law of Moses as an interpretation of the divine law "that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." At first Solomon followed his father's advice. That he was one of the greatest kings of Israel is generally conceded. Only David's reign was more important. The result of Solomon's strength was peace in his realm and with all the surrounding nations or tribes. His horses

and their mounts were a formidable reserve for defense. They did not remain idle, but were used in the management of the commissary system that was required to feed the king's court, his retinue and retainers. The scale of all these arrangements was impressive.

The peace that is maintained by a show of potential military supremacy is peace of a low order. Solomon secured the peace of his kingdom by other means as well. He made alliances through marriage with the rulers of surrounding realms, especially of Tyre and Egypt. In Oriental countries family ties have great unifying strength; therefore, diplomatic alliances of this kind showed worldly wisdom.

Neither of these methods of insuring peace is new. Both have been thoroughly used. If peace is to become a permanent reality, something better is needed. A philosopher has said that the "society in which we live is subject to fits of frenzy; sometimes is for an age together a maniac, with birth, breeding, beauty, cunning, strength, and money. And there is but one defence against this principle of chaos, and that is the principle of order, or brave return at all hours to an infinite common sense, to the mother-wit, to the wise instinct, to the pure intellect," and, he might have added by way of summation, to the Christ Mind.

Peace is really the work of wisdom and love united. David (love) was the father of Solomon (peace). Love attracts love, creates peace. David was shown great loving-kindness by Jehovah as he earned it under divine law. Solomon, remembering this, acknowledged the law in the words "according

as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee." All who act thus are shown loving-kindness by Jehovah. Divine love flows along open channels.

Wisdom and understanding are the outfittings of peace. Solomon had both in unusual measure, with "largeness of heart" or great intellectual capacity and emotional strength. To know the history of the race and understand the trend of events is not sufficient equipment for living. We must be able to relate our understanding to the society in which we live, to make ourselves part of it without loss of our ideals, to inspire others by our example. We must enter into the life of all and do our part to improve it by using to the full whatever measure of wisdom and understanding we have learned to command.

To know peace, we must be able to distinguish good from evil; not abstractly, not after the manner of the world, esteeming what others esteem, rejecting what they reject, but innately and instinctively knowing what is good and right of itself.

Intellectual capacity is not enough to keep us in the way of peace. Good will, the active will to maintain peace is needed. Lasting peace, harmony, and spiritual progress are a great work, calling for the putting forth of all our powers of mind, soul, and body. He who finds the way to eternal peace and ushers it into the earth will do a greater work than Solomon. We are not to allow ourselves to be led away from the truth of life by pride in external pomp and show. We are to hold ourselves to Truth alone.

QUESTIONS

1. What type of wisdom did Solomon display in maintaining peace?
2. What method of securing peace will prove effectual?
3. What faculties produce peace in consciousness?
4. Does the power to distinguish between good and evil and to choose good contribute to our peace of mind?
5. Besides intellectual capacity what is needed to maintain peace in the world?
6. Who will do a greater work than Solomon?

Believing Prayer

Because I sense God's presence near
I feel secure and know no fear.
My heart is filled with grateful prayer
That I am in His loving care.

I pray not now for life or love,
Nor for protection from above.
Secure within His love I rest,
Calm, in peace; for He knows best.

My prayer is quiet, for well I know
That from His heart full blessings flow
Unceasingly, and by my side
The Saviour walks my steps to guide

Did He not walk upon the sea
To stop fear and timidity
And prove to all that they could feel
Secure within His presence real?

—Dessie Gresham Lowman

Silent UNITY

The intelligence of the Jesus Christ presence shines before me, and I see clearly.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

WORDS CAN never express my appreciation and gratitude for your prayers and kindness during the illness of my husband.

The doctors are expressing themselves as amazed at his recovery and the speediness of it. (He is seventy-nine.) Even one of his nurses who gave me little hope during the crisis and who was doubtful that he would ever walk again has expressed amazement.

I carried your letter and affirmation with me wherever I went and I always saw my husband as you suggested: "filled with vitality and health." I held to the thought of wholeness which you suggested and I still do. I can't tell you what it meant to me to know that you were praying for my husband. I wish I could fully express my thanks.—*Mrs. W. E. B., West Virginia.*

I MUST tell you about the wonderful answer to your prayers and mine, that I had a couple of weeks ago. When I was in Kansas City I called you and told you about a sore on my mouth that just would not

heal. In my own mind I feel sure it was a cancer for I had been doctoring it for several weeks with no results.

Before I went to bed that night it had begun to scab over and by the next morning it was much better and in a few days was entirely healed. You couldn't even tell there had been a sore. Over and over I thanked God for His healing power and His goodness. God bless you too, for your love and faith and help.—*Mrs. J. A., Missouri.*

Filled with Plenty

THERE ARE so many blessings that are dear to our hearts. My husband received a promotion in his job, which included a sixty dollar raise, expense account, company car, and a private office. It is really wonderful, and we thank God for it. Next, we had an opportunity to buy the company car, as the company was going to get a new one. We paid the price that the company would be allowed on another one, a saving to us of $250. It was beautiful the way things worked out. We just want to be good managers and live within our income and live so that God can use our lives.—*S. I. B., Texas.*

SOME MONTHS ago I wrote for prosperity prayers and you sent me a most encouraging letter, together with an affirmation which I used faithfully many times daily.

Just about at the end of the 30-day period of using the affirmation, I had surrendered myself to the Father's will for me, and after my usual mid-afternoon silence, I was lying on the sofa, when the

phone rang. It was a friend telling me of a good position in one of the outlying communities. I phoned the firm for an appointment, received one for the next day and went to the personnel manager for an interview. The talks were long and pleasant. I was told that a decision would be reached when the head of the firm returned from a business trip later that month.

The next day, after my customary afternoon silence, I was again relaxing on the sofa, when the phone rang, and it was another man with a firm I had never heard about. He said he had learned that I was unemployed and he thought I had the kind of experience they needed and would I care to come in for an interview. I made a morning appointment for the next day, kept the appointment, was interviewed by three personnel people, plus two department managers, passed the tests, and at the final interview was asked just how soon I could report for work. That was on Thursday, and I reported for work on the next Monday.

I later learned that the first firm I had contacted had recommended me to the second firm, through no effort or requests on my part. It was truly the speedy answer to prayer, once *I trusted God implicitly,* and decided that only through *Him* could I obtain the supply I so badly needed at that time. My thousandfold thanks to all of you at Unity for your help so kindly and lovingly given.—*L. P. A., California.*

He Shall Have Abundance

I AM INCLOSING ten dollars from my prosperity bank

and I thank you for your prayers and loving interest in behalf of my prosperity and well-being.

For more than fifteen years, I have been reading Unity literature, but never has it given me the spiritual "lift" and sense of joy I experienced with using this last bank.

May the grace of God be with you more abundantly in the work you are doing to teach all men His Truth.—*A. T. B., Oklahoma.*

TO ILLUSTRATE how successful this prosperity bank has been, I'd like to tell you how we were blessed. We have a small logging operation. Ordinarily our income is from the sale of cedar posts used for various purposes. This month the market has been slower than usual for this type of merchandise. We were faced with the possibility of having to borrow money to meet our obligations.

In answer to prayer, my husband was approached by a person who wanted some contract logging done, the proceeds from this will amply meet our needs. God bless you!—*E. L. T., Oregon.*

PLEASE ACCEPT my offering saved in the prosperity bank. I have used one of your banks continuously for twenty years.

My life has been full of blessings. One of the greatest is an inner assurance that God's will is good and even in face of changes I always know that something better is unfolding.—*Mrs. A. E. L., California.*

UNITY IS so wonderful. I hope you will continue to be of service to humanity as long as the world remains. Each and every time I have a Prosperity Bank

I feel that my blessings have been tripled because I learn something new about Truth and how to pray. I take my old magazines and dispense them to my patients at the hospital.—*Mrs. L. B., Kansas.*

He Is My Refuge

ABOUT fifteen years ago I wrote you to pray for me to be cured of catarrh of the head. It developed when I was about 14 years of age. When I wrote you for your prayers I was around 43 years old. The doctors had said there was no cure, but thanks be to God there was a cure. Not long after writing you, it disappeared. God bless you in your work and thanks for the help you have been to me.—*Mrs. S. Y. B., Louisiana.*

Father, I Thank Thee

I AM INCLOSING my check to cover the savings in my prosperity bank, and request you send me another bank. If every person in the world knew Unity and practiced Unity's teachings what a peaceful place it would be. Unity has helped me over many rough spots and made me know that God is with me every second, all I have to do is speak to Him and know He hears me.—*M. W., New Jersey.*

UNITY IS my daily help. It has brought me closer to God than I have ever been before. I need and use the little prayers daily.

Again I thank Unity for the help in making my life worthwhile through their prayers and enabling me to carry on in my work.—*Mrs. R. R., California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—C Leroy Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Frederick Robinson, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagles Hall
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 Broadway
Delray Beach—Frances Jarrell, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club
Ft Meyers—Ann Werner, 829 1 st
Jacksonville—Wm & Bonnie Grenson, Lomax at May
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S

Tampa—Ruby Wagner, 626 No B
West Palm Beach—Unity, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parrish House
Chicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, Standard bldg
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Unity (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 No 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel; Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 305 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Page at Lipscomb
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 324 Central
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2219 Yonge
Winnipeg—Edna Bowyer, 360 Young

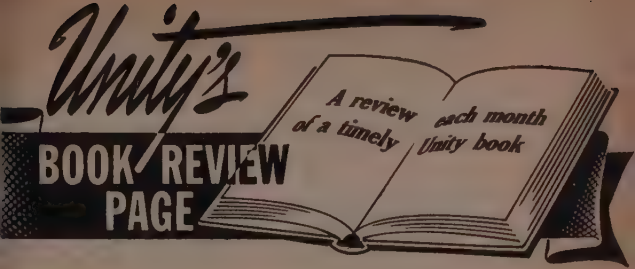
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Christian Healing

BY CHARLES FILLMORE

Have you wondered whether you could apply the principles of spiritual healing to benefit yourself or others? "Anyone can do spiritual healing who will use the simple rules of denial and affirmation here set forth," wrote Charles Fillmore in the preface to his book *Christian Healing*. Healing yourself or another is a matter of raising your consciousness to the plane of spiritual reality, where all healing power originates. Mr. Fillmore's inspired vision of healing principles and techniques is set forth in this Unity book in a logical, faith-building manner. For example, the first lesson "The True Character of Being" is a discussion of man's spiritual nature and the reasons that he may expect re-creation of mind and body.

Other chapters present essential phases of living the more abundant life and are accompanied by powerful affirmations as well as illuminating passages of Scripture. Countless testimonies of lives renewed through the application of the book's teachings prove the power and virtue of its contents.

(*Christian Healing* is priced at $1 a copy.)

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For Beginners in Truth	Beginning Again		$1.00
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Gift Imperishable, The	.10	Song of Life, The	.10
God Is Blessing You Now	.10	To Them That Ask	.10
Great Helper, The	.10	Way of Faith, The	.10
		Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

lol Worship in lodern Times

Do people of today wor-ıip idols? Though they are ɔt made of gold or wood ıd are not in the least de-rable, many persons worship ıse gods and cling to these 'dols" as though they were ıe most important things in ıeir lives.

In her article "Choose You 'his Day," which will appear ı the October 26 issue of *Veekly Unity,* Constance J. oster discusses the various ıdols" that people worship, f sickness, poverty, lack, ften without realizing that ıey are doing so. She says ıat when we give our atten-ion and belief to sickness, overty, or any other nega-ive condition we are in real-y setting ourselves apart rom others and from God ıd are worshiping false ıods.

"If we want truly to serve God, the good, then we must first of all recognize Him as the one and only source of everything in the universe, the cause of which we are the expression." Later, she gives the method of solving our problems: "By turning your thoughts away from appearances, whatever they may be, and filling your mind and heart with thoughts of God, you will find that the troubles soon fade away, disappear, and become the nothingness they really are."

We have the right to make our own choice as to what conditions will exist in our lives, she tells us, and she offers helpful advice as to positive steps we may take to remedy situations that we do not like. If you wish to learn more about manifesting in your life the conditions you desire, read "Choose You This Day," by Constance J. Foster, in the October 26 issue of *Weekly Unity.*

A Town Transformed through Prayer

Margaret Madden had pictured the little California town where she was to assume her new teaching duties

as a "quiet, green village of happy homes and laughing children." But the dismal, unattractive buildings she saw upon arrival and the unfriendly, overall-clad men who did not bother to greet her made her actually feel sick. The children in her class grew less co-operative as the days wore on, and she became more miserable. She grew fearful for her job and even developed a heart condition. When the crisis came it was through her only friend, a pupil in her class, that she was helped.

In his article "The Teacher Who Learned to Pray," Alexander Lake tells the story of Margaret Madden and her part in transforming the village and the townspeople. He says that today she is hailed as discovering a method of teaching thirty years before it was accepted as the late concept in education. If yo wish to read the full story o this teacher's experience, yo will find it in the Septemb issue of *Good Business.*

Editor Tells Aims of You Magazine

In regular conferences o staff members directly cor cerned with preparing Unit magazines, the editors hav been giving short talks on th purpose and aims of the mag azines.

Recently Newton Lewis editor of *You,* spoke to th group of the aims and a chievements of *You* magazin since its first issue almost tw years ago. It was originated to provide a magazine o Christian guidance for young people, or in brief, to provide a Truth magazine for

youth, he said. He pointed out that in planning each issue the staff endeavors always to keep in mind that to teach young folk they must first reach them; therefore, the element of interest is of

eat importance in selecting aterial for the magazine.

In this connection, he parcularly mentioned the intviews with prominent perns who have a practical

orking faith in God. He id the staff likes especially use factual stories about ung people who are doing ally worth-while things.

Mr. Lewis expressed gratiation at the interest the ung people are showing in e Prosperity Bank plan and read a letter from a teenge girl who used her Bank vings to pay for her *You* bscription and to send subriptions to young people ho could not afford them. In r letter she said she was nazed to see how her ine increased after she arted using the Bank plan d reported that her allowce had been increased. Mr. ewis said that *You* readers so write for prayers when ey are preparing for exminations or have other sepal needs. *You* is now read many countries besides the nited States, as witnessed by stamp covers from twenty-two countries received by *You* magazine.

Are You Postponing Your Happiness?

In his article "What Are We Waiting For?" that will appear in the October 5 issue of *Weekly Unity,* Worral G. Sonastine says many Truth students believe that they must wait until they have "grown in spiritual consciousness" before accepting God's blessings. They are, in fact, postponing their happiness until some future date.

Mr. Sonastine advises that this is unnecessary. "The most important thing we need to learn in the study of Truth," he writes, is the fact

that we ourselves do not have to bring about the true, the good, and the perfect. These are already here, complete, now. . . . We do not affirm them in order to bring them into existence. We affirm them because they do exist."

He proceeds to explain

what it means to know the truth and tells how we may find the fullness of life, which gives us access to all the treasures of Spirit, including eternal life. Be sure to read this helpful article in the October 5 issue.

"The Loveliness of Love Is All Around"

Sometimes we may feel that we are not making progress because we must do the same thing over and over in our daily life. In the routine of everyday living it is easy to forget that each task is important to us and to God. But what a difference it would make if we did each task to the glory of God! Here is a letter from a Truth friend in New Jersey who made an important discovery:

"I have learned to try to do something for God every day, not thinking too much about myself. The results have been wonderful. While I think about making other people happy, God brings His love and happiness to me. My husband forgets that he is in a wheel chair, and I forget th taking care of him is any tas The loveliness of love is a around."

The Mail Still Goes Through

This letter, which can from Alaska, was interestin to us at Unity headquarter and we thought perhaps yo would like to read it, too:

"I have one Unity lette that has nine different ad dresses on it. It followed m all over the Orient, throug Europe from one large capita to another, to England, t New York, and at last to m home town. I received i months after it was sent. It i a tribute both to Unity an the postal service that I finall did receive it. I now have i in my scrapbook with m other memory treasures."

We feel that the blessing placed on letters going ou from Unity School are re ceived by all who handle them—from the headquarter workers, through the post-office handling, and finally to the recipients themselves.

To write, address Unity at *Lee's Summit, Missouri.*
To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained).
Telephone number: BAltimore 4720.

"YOU *is grand!*"

ay the teen-agers. Are they using bad grammar? No, not in his case, because they are talking about YOU magazine.

YOU is Unity's monthly magazine especially for teen-agers and is helpful to them in the business of growing up, because it gives them a new slant on life. YOU is up-to-the-minute with stories about persons in today's entertainment world who have used a positive, helpful philosophy to achieve success. YOU is bright, colorful, fascinating, and entertaining with its absorbing stories, pictures, and interesting departments. "Between the Lines" is a helpful Bible interpretation that teen-agers can use in their daily life; the "Tri-Crostic" puzzle page stimulates their thinking; the instructions for making a Treasure Map help them put down on paper the goals they are working toward. "Let's Talk It Over," the Youth Counselor's column, and "Teen Topics" are some of the other inspiring features this magazine offers.

Teen-agers and adults alike praise YOU. One father says, "Your magazine YOU is perfect for us, with a boy 14 and a girl 13." And one teen-ager writes: "I have recently received my first copy of YOU and am so pleased with it. I am going to memorize 'The Prayer of Faith,' as I feel certain it will help me to gain confidence in myself and strengthen my faith in God. I am fifteen years old and am just beginning to realize that nothing worth while can be accomplished without a strong faith in our Father. I am looking forward to the forthcoming issue of your fine magazine."

Just $1 a year will bring twelve exciting issues of YOU to your favorite teen-agers. Why not send in your order for their subscriptions today?

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Tithe and Increase Your Supply

Jesus gave instructions for increasing our supply when He said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . For with what measure ye mete it shall be measured to you again."

Tithing is a simple method of giving in which we set aside one tenth of our income for God. This helps us to acknowledge Him as the source of our supply—as our partner in all things—and helps us to grow spiritually so that we may manifest abundance in our affairs.

Many of our friends tell of the blessings they have received through tithing. One writes: "I am inclosing a money order for $37.38, which represents my tithe. I have only been tithing for a month and a half and am experiencing spiritual uplift from doing so. I also received a raise in pay the third week after I started to tithe."

If you wish to know more about tithing, Unity's fine little book *As You Tithe So You Prosper,* by L. E. Meyer, will give you helpful information. It answers such questions as What is tithing? How do I tithe? When did tithing originate? *As You Tithe So You Prosper* is 50 cents.

The billfold-size folder *The Lord's Account Book* contains tithing information and ruled pages on which to record the amount you receive and the tithe you give. *The Lord's Account Book* is free upon request.

Begin tithing today and accept God's abundance.

Unity SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

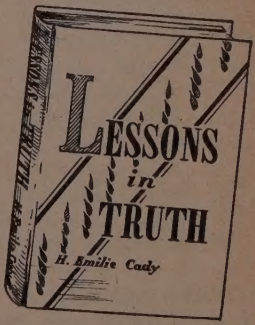
Lessons in Truth Week Begins September 8

When she first wrote the material in *Lessons in Truth,* H. Emilie Cady probably had no idea how much help it would bring to others. At that time she was simply trying to set down for other Truth students and Unity readers some of the unfailing, practical spiritual principles that she had used with good results to bring health, prosperity, and happiness to herself and to others.

Since 1894, when the book was first published, *Lessons in Truth* has brought greater understanding and increased spiritual unfoldment to countless thousands of persons. The principles set forth in this book are simple—but you will be amazed to see how effectively they work when you apply them faithfully to your life. During Lessons in Truth Week you will have opportunity to study *Lessons in Truth,* Unity's most popular book, along with nearly a hundred thousand other persons who are seeking greater knowledge of Truth.

One of our friends wrote: "My Lessons in Truth Week was spent on the desert, so I took the book along with me and studied it each day. It seems that I understand it more with each reading. The sunrises and sunsets were more vivid and beautiful than ever before; or perhaps it was just that I appreciated them more as I felt such a nearness to God."

If you act now, you still have time to order your copy of *Lessons in Truth* and be ready to join in Lessons in Truth Week this year. *Lessons in Truth* is priced at $1, including the free study guide. Send today for your copy and join in Lessons in Truth Week beginning September 8.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

DO YOU *Really* WANT PROSPERITY?

There is a difference between wishing for prosperity and wanting it enough to follow a systematic program that will help bring it into manifestation. If you really want prosperity, you must rid your mind of negative thoughts and replace them with rich, positive ideas. The Prosperity Bank drill will help you do this; and while you use it faithfully each day, Silent Unity will pray with you for a successful demonstration of prosperity.

By practicing the Bank drill daily you not only enrich your consciousness but also the lives of those to whom you send UNITY magazine with the money you have saved in your Bank. Thus, the Prosperity Bank plan offers you a way to help yourself and others. Use the coupon below to send for your Bank today.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-9-52

Announcing

THE UNITY HARVEST RETREAT
OCTOBER 12 TO 18

The harvest is a time of thankfulness and rejoicing, of praise to God for the abundance that He has given us. And because it is such a marvelous proof of God's bountiful goodness to us, His children, it is also a fitting time for prayer and meditation.

The Unity Harvest Retreat offers opportunity to Truth students and friends to come to Unity School and participate in a spiritual feast that offers inspirational and devotional services, class instruction in the practice of the silence and in the basic Unity teachings. There will be lectures on prayer and round-table discussions. The Harvest Retreat will include a communion service, a variety of interesting evening meetings, and exercise and singing classes.

Those who have attended one or more of the Unity Retreats in the past have found great benefit from them, both in spiritual and material progress.

The Harvest Retreat is the second of two such spiritual opportunities this fall for Unity students. Although it is late to register for the first, September 14 to 20, there is ample time for you to register for the Harvest Retreat, October 12 to 18.

If you are interested in attending, send for the complete program of the Unity Harvest Retreat. Simply write to the Registrar, Unity Retreat, Lee's Summit, Missouri, and the program will be sent to you without charge.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Vespers

Pauline Havard

Now, as the dusk winds gently sway
The thrush's leaf-hid nest,
Forget the tasks that filled the day;
Accept His gift of rest.

Now, as the dark creeps surely on
Over the grass and flowers,
Rest and prepare for the new dawn;
Accept the nighttime hours

With peaceful heart, while quiet reveals
Wisdom the busy day conceals.